

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—JOHN 15: 10.

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THE SEVENTY-SIXTH SEMI-ANNUAL CONFERENCE.

A BRIEF ACCOUNT OF THE PROCEEDINGS OF THE FIRST SESSION.

WITH an attendance of fully five thousand souls, and under the most favorable conditions, the seventy-sixth semi-annual conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, Friday, October 6, 1905, at 10 o'clock. There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Apostles, Francis M. Lyman, John Henry Smith, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith, and Charles W. Penrose; of the First Council of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells, and Joseph W. McMurrin; Presidents of stakes, Bishops of wards and other officers.

In his opening remarks President Joseph F. Smith extended a welcome to the Saints and strangers present. He expressed his gratitude for the numerous blessings that the Lord had bestowed upon himself and the Saints during the past six months. He felt thankful that God had given him a desire to do good. The Saints generally, he was sure, entertained the same wish. They had the spirit of life, of love, of honor, and of virtue, which inclined their hearts to good.

Since the last conference, President Smith said, the general authorities had, without exception, been active and diligent in their duties. They had attended conferences in all parts of the country, and brought home most encouraging reports of the condition of the Saints. The only exception to this general statement was that the demands of the presidents of missions for

Elders were greater than the supply. The speaker took occasion here to point out the great necessity for the brethren to free themselves from indebtedness in order that there might be no hindrance to missionary work in the world. This counsel the authorities had given now unceasingly for the past three years. But unfortunately many of the Saints were still burdened with debt. "Live within your means," he said, "have your credit in your own hands, instead of having it in the hands of others. I repeat to this conference my injunction, and the injunction of my fellow Apostles. Get out of debt, and stay out, so that there may be no obstacle to the progress of the work of God. We do not care what the world may say respecting the sending out of young men to preach the Gospel. Ninety-nine out of every hundred of those who are called to take missions go cheerfully, and no amount of ridicule or false charges will change their minds on the matter, because they see it is to their advantage to do so. The only difficulty with regard to the missionary work generally is, that we cannot fill the demands made upon us." President Smith therefore urged young men to qualify themselves financially, mentally, and especially spiritually, for the carrying of the Gospel to the world.

Large sums of money, the speaker also said, had been expended for meeting-houses, Church school-houses, and amusement halls. The building of school-houses and places for amusement is a part of the work of the Latter-day Saints. The demands made upon the schools of the Church are now so great that it seems impossible to furnish buildings sufficient to accommodate the young people. There appears to be a movement on the part of the Saints to send their children to schools where the Bible can be taught. In all this work of erecting buildings the finances of the Church have been liberally used. In addition, there have been numerous mission houses purchased for the establishment of headquarters.

The work of God is making gigantic strides both at home and in the missions. There is a great contrast between what this work is and what it is said to be by our enemies. "Any one," President Smith said, "who has a desire to do so might easily see through the slanders which are being sent abroad concerning the people of the Lord. Those who come among us are surprised to see that 'Mormonism' and the 'Mormons' are not what they thought to find here. And this is natural."

The speaker expressed the conviction that there had been no period in the history of the Church when the people paid their tithing more honestly and conscientiously than they are doing at the present time, and this notwithstanding the calamities that had occurred in some parts of the country. The tithing books were open to the Saints—those who were tithe-payers. "If you want to see what is done with the money you pay in tithing," said the President, "come and see; the books are kept as accurately as those of any bank." He urged the Saints to do what is right, paying no attention to the works of darkness. No power can hinder or prevent the accomplishment of God's purposes respecting man. We need have no concern whatever respecting the matter. Our only care should be that we keep pace with the work of the Lord.

President John R. Winder spoke a few words respecting what President Smith said. He testified to the truth of every word spoken by the President.

The funds of the Church, he said, are perfectly safe. Not a dollar is wasted. If any Latter-day Saint had any doubt on the matter, he might satisfy his mind by an examination of the books.

President Anthon H. Lund was the next speaker. Like President Winder, he endorsed what President Smith had said, and he spoke from personal knowledge respecting the financial condition of the Church. He spoke of the missionary work. He declared that the young men in the Church respond cheerfully to calls made on them for missions, and it was a pleasure to read the letters which the missionaries, young and old, write home. Large quantities of printed matter had been distributed, especially in the British mission. In some of the missions large editions of the Book of Mormon had been gotten out and sold very cheaply. The French and Swedish editions of this sacred record have run out, and efforts were being made to get reprints. The work had been translated into Turkish, and would no doubt be printed shortly. "Rays of Living Light," by Elder Penrose, had been translated by a non-"Mormon" into Greek, and the people at Athens were anxious to have missionaries sent there. In the Japanese mission some progress had been made. Many had applied for baptism, but the brethren feel that the people should understand the Gospel before joining the Church. The Book of Mormon was being translated into the Japanese language by Elder Alma O. Taylor. There is a large Sunday school at Tokio, and the children in that city can be heard singing the songs of Zion on the streets.

President Lund felt assured that the work of God would not be hindered in its progress. The Lord had declared that it should not be given to another people. We will carry forward this work, and no power can prevent us from doing so.

President Francis M. Lyman was the concluding speaker of this session of the conference. Every Latter-day Saint, he said, had a testimony of the Gospel, whether he had been in the Church many years or had joined only recently. One and the same spirit animates the hearts of all of us. And so the work of God was in no danger. The Church did not originate with the Prophet Joseph; he was only the instrument of the Lord in establishing it. God was its author, and it would continue its progress unimpeded. The work is now so firmly settled that it cannot be disturbed.

God took the Prophet Joseph Smith in hand and gave him such a training as would best fit him for the labor he was foreordained to perform. He was a great man. None among the prophets whom God had called was his superior. Of course, no comparison could be made between him and our Savior. Jesus was far, far in advance of any of the prophets, or any human being. But Joseph was among the first of the prophets.

The Saints are a peculiar people. One of their peculiarities is the doctrine of gathering. They have, to be sure, congregations in various towns and cities of the world; yet they believe in gathering to Zion. No other people known to the speaker did this. Another peculiarity was the belief in temples where ceremonies pertaining to the dead might be performed. No other community or religious organization believed in this doctrine. Those who die without having heard and obeyed the Gospel in this life will have the opportunity of hearing and obeying, and the necessary ordinances will be performed

for them by those in the flesh. We believe that the family relations will be continued in the next world, provided they have been sanctioned and established by the laws of the Lord.

As a rule the Saints are an honest and upright people. They are virtuous and God-fearing, loving the institutions of their country. There are exceptions, to be sure; but those who walk in the light of the Gospel are upright and honorable in their dealings with their fellowmen. It is only they that refuse to walk in that light who are not true Latter-day Saints, whose conduct is reprehensible.

President Lyman said that one of the things which indicate the locality of the Church of Christ is that the darts of the adversary are always directed against it. This has always been the case. Jesus and His Apostles were the targets of wicked men while they dwelt in the flesh. It was not the sins of these men that awakened the evil passions of their enemies. Had it been that their transgressions were visible, the law would have been invoked to punish them. Hence, the fact that the law was not brought to bear against them proves that they were living above the law, and it is the same in our day. The Saints have always been a good and law-abiding people. Were it otherwise, mob law and similiar influences would not have been brought to bear upon them, but the law would have been appealed to. But all this would count for nothing so far as the Church was concerned. The Apostles by whom Joseph the Prophet was surrounded sustained him, and carried on the work of God triumphantly. Nothing can now turn it aside, for the Lord has set His hand upon it.

Elder Charles W. Penrose of the quorum of Apostles was the first speaker at the afternoon session of the conference. The work of God, said he, would not be given unto another people nor be destroyed. Former dispensations had been more or less temporary. Wickedness had been permitted to overflow the world and to overcome the Saints. But it was not to be so in this dispensation. Wickedness would itself be destroyed, and the purposes of God triumph. To this end the Lord had gathered the Saints from all parts of the earth and had brought them up into these mountains.

There are those who would have us believe that there has been a disorganization of the Church. If this is so, there has been a mistake in the whisperings of the Spirit to our souls respecting this matter from the beginning. It is a great absurdity to suppose that when a single quorum was dissolved, the whole Church was therefore disorganized. These things do not need to be pointed out to those who understand or whose faith is strong, or do any thinking in connection with this proposition; but it is necessary for us to be informed upon these topics, in order that those not so well founded in their faith might be able also to see the truth.

The speaker entered into the details of the growth of the Church from the time when it was organized on April 6, 1830, to the present. This growth had been gradual. Not all things necessary to the perfection of the Church were revealed at first. But doctrines and principles were given, and quorums and councils were added as there was need for them. Elder Penrose read a number of passages from the Doctrine and Covenants, revelations given to the Prophet Joseph, showing that there was only one person—namely, Joseph

Smith—appointed to receive revelations and lead the Church, and that there was a suggestion in all of them of the possibility of his failure to stand the test. One point was commented upon particularly, namely, that which declared that a successor should be appointed during the Prophet's life time only in the event of his transgression, or that he did not "abide" in the Lord. Hence, any one who maintains that Joseph specially ordained any man to succeed him, thereby declare that the Prophet had transgressed. But, it was shown that such a thing had not occurred. Moreover, the Apostles were given the same keys and powers of Priesthood that Joseph had received, which Elder Penrose proved from several passages of the Doctrine and Covenants.

The opening sentences of section 107 of the Doctrine and Covenants were read and commented upon. Three High Priests were there to form the presiding quorum of the Church, with other quorums possessing the same keys and powers with themselves. When this first quorum became dissolved at the death of the Prophet, the presidency devolved upon the Twelve Apostles, with President Young at the head. There were then twelve instead of three to be overcome. So that the work of God became even stronger than before. And the authority had been handed down to our own day, without intermission. Vacancies had been filled because the Church is a growth, a living organism. The speaker bore an impressive testimony that the Priesthood shall never be permitted to lapse or depart. The authority and organization set up in these last days and the spirit that had inspired the utterances of the brethren at this conference would continue with God's servants till Christ would come to reign with His Saints.

Elder B. H. Roberts of the First Seven Presidents of Seventy, next addressed the conference. He spoke in substance, as follows: We are living in the dispensation of the fulness of times in which God has promised to gather all things in one. In view of this fact, and the fact also that Joseph Smith was chosen to introduce the work of God, how foolish it is to suppose that this work was to halt for the purpose of allowing someone to grow to manhood. Let me point to a few things which show that nothing like a pause has occurred.

When the fortunes of the Church were at the lowest ebb, the word of the Lord came to the Prophet to the effect that from that time on till Christ's appearing the Saints should begin to triumph. And the condition of the stakes of Zion at the present moment is a glorious fulfillment of this revelation. It is true that there was opposition to encounter. Two exoduses, for instance, succeeded. But at this last expulsion twenty thousand had been driven instead of one thousand two hundred from Jackson county, and twelve thousand from Missouri. And now if another expulsion should occur, there would be something like three hundred thousand to drive.

Another point is the work of the missionaries. It seems that when our fortunes are lowest, we turn instinctively to the foreign ministry for consolation. The first missionaries in England went at a time when many of the most trusted men were falling away from the Prophet on every hand. It was the same with the second great mission of the Twelve to England in 1840, when the Elders left their families in poverty and distress. Again, when the Saints were barely settled in these valleys, the Apostles had another important mission. Who is it that has published to the world the volume of the American scrip-

tures? The Church of Jesus Christ of Latter-day Saints. Thus they have fulfilled the prediction of the Book of Mormon itself, that the Gentiles would have, not only the testimony of the Bible, but also that of the Nephites. And the end of this matter of publishing the word is not yet.

A third proof that there has been no halt in the Church of God lies in the work which the Saints have done for the redemption of the dead. This subject was the one that was uppermost in the mind of the Prophet just before his death. And that this idea has been carried out to the fullest extent possible, let the temples erected by the Saints—collected discourses in stone—together with the large work performed therein, answer. We have been carrying out the idea outlined by the Prophet.

I have often wondered that Paul the Apostle could have labored so indefatigably when he had such clear notions of the apostacy. Darkness overcame the light. But we have the same word of prophecy that our work will be permanent. And this idea is in perfect accord with the tendency of the age. Our civilization promises to be permanent, something that has never been the case before. Nations and civilizations have succeeded each other in the past, whereas we seem to have reached a stage of permanency. There exists nowhere the barbarous tribes that can overcome our civilization, and God has established a religion which will move side by side with the material and intellectual achievement of the race, till it will accomplish the redemption of man.

THE GOSPEL IN GREECE.

BY PRESIDENT J. WILFORD BOOTH OF THE TURKISH MISSION.

[THE readers of the STAR have been kept informed of the interesting journey of President Booth and wife from Asia Minor to Athens, from which the following letter was written, under date of October 11th. 1905. They have had some thrilling experiences on the way, and this latest news from the ancient Grecian city follows appropriately the brief account which is given of the opening meetings of the General conference at Salt Lake City.—ED.]

We are enjoying our visit to this "City of White Marble." The contrast between Turkey in Asia and Athens is so great that we feel like a mouse in a bottle of oxygen. The one word civilization tells it all. Only in the matter of religious liberty is Greece behind. Her laws are strict against proselyting, yet there is a chance to do something in a wise way. Our friend, Rigas Pofantes, who called us here, is a problem. He has had printed nearly two thousand five hundred tracts, numbers one, two, and three, "Rays of Living Light," and has distributed many hundreds of them. Four or five others are almost ready for baptism, and before I leave, we expect to hold a baptismal service. I am meeting every day with some of them, and they are very earnest in their investigations. We came here on October 1st, and the next day I found four of them gathered and expecting me; one had come more than a hundred miles to meet us.

I have called on our consul and presented him with a Book of Mormon, also had a talk at the Legation, where I was treated very respectfully by the chief clerk. (Minister Jackson is away).

I do not know if this land has previously been dedicated. Has an Apostle been sent here to open the door of the Gospel to this people or not? I have no knowledge of it having been done, and I thought before we began our work here in a general way it would be attended to. Well, so far as we have the right and the authority to dedicate the land and the nation and the people for that sacred work of the Lord in the immediate future we have attended to that part of it.

It was on the 6th of October, 1905, just at the very moment when the great conference was in session in Salt Lake City, that Sister Booth and I kneeled for fifteen minutes on the historic summit of Mars Hill, and offered a dedicatory prayer to the Lord in behalf of Greece. We went up on the hill about five o'clock p.m., sat there and read of Athens, of the Areopagus, of Paul and his preaching, and we conversed till the great red sun set in glorious splendor beyond the hills of Corinth. Then followed a pleasant twilight as tranquil as the dyke-guarded fields of Holland, and that in turn was chased by dusk and darkness more calm and gentle than the purple-tinted surface of the Sea of Marmora. Breezes were wafted up from the Saronic Gulf—delightful as the dews of Carmel. The marble pillars of the old Parthenon, which for three and twenty centuries have stood sentinal on the weird Acropolis, sent up their chiseled columns high into the moon-lit night, while from the city below shot out a million rays of artificial light like the countless stars of an inverted universe. Modern Athens lies in proud meekness at the base of this peerless monument of ancient art like a tamed lioness at the feet of her conqueror; and from Sparta to old Olympos the Greeks are all in concord in the pride they have for what their sleeping fathers did, and yet are just as meek because they cannot turn the "demigods to statues," as their old ancestors used to do.

These are the scenes and conditions that found us on the Areios Pagos—Hill of Mars—on the evening of October 6th, 1905, at 7.05 o'clock, just when we bowed in prayer to God to ask Him, if it be His will, to turn the key of the Gospel light to open the night-bound heart of Greece. I said it was 7.05 p.m. Yes, there are nine hours and three minutes difference between the sun time of Athens and Salt Lake City, and the latter being twenty-eight minutes ahead as per Rocky Mountain time, would make that hour here, just as the clock told, 10:30 a.m. in the city of the great semi-annual conference, where the Gospel light was so plainly shining. It was night here; light there, spiritually, too.

I feel that the day is not far distant when a mighty harvest will be gathered in from this nation. No other city outside of Zion has offered us the joy that Athens gives her visitors. There may be many covered sins among the people here, but I believe that Athens can produce a greater per cent of virtuous men and women than any other capital in Europe. I feel a spirit of purity in the very atmosphere, and see it in the modest life of the people. The Athenians are polite and mild and courteous. The men are handsome, and the women, though not excelling in beauty, have an abundance of common-sense neatness—plain and sweet. Personally, I would like to stay here all winter and study the language, but when I think of the suffering Saints in Syria I am anxious to get back there and do what I can for them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 26, 1905.

EDITORIAL.

PRESIDENT SMITH BLESSES THE SAINTS.

WE publish in this number of the STAR a brief account of the first day's meetings of the general conference held in Salt Lake City, October 6-8. A synopsis of the sermons delivered shows that most of the speakers touched on the abuse and misrepresentation which the Church, and especially its leaders, have of late been subjected to. Enemies of the Church of Jesus Christ of Latter-day Saints, failing to stop the progress of the Church by persecution from without, have been trying their utmost to bring discord and disunion among its members. For this purpose they have been attacking the heads of the Church, and President Joseph F. Smith, especially, has been the object of their wrath. He has been called all that is mean, dishonest, and vile; and it was hoped by these enemies to the work of God that at the recent conference the Saints would fail to support him by their vote of love and confidence. The general Church authorities were presented at the afternoon meeting on October 6, and they were all unanimously sustained. Of the thousands assembled from all parts of the land, not one hand was raised in opposition, thus showing once more to all the world that he whom the Lord delights to honor, the Saints also will honor and support.

President Smith addressed the vast assembly again at the closing session on Sunday afternoon, when, being filled with the Spirit of God, he pleaded with the Saints to be patient and tolerant, and let their opponents do as they pleased. He prayed fervently that these opponents be forgiven for the slanders, lies, and persecutions aimed at the Saints. During his remarks many hearts burned, and many eyes were full of tears, and if ever there had been any doubts that President Smith was a chosen servant of the Lord, they vanished that afternoon. As one of the speakers at the conference said of him "While President Smith has been under constant fire for many years, he has not answered his critics in bitterness, but to-day is a great soul, standing calmly while attacked, and answering only with mildness and in a spirit which would forgive those who attack the Church, not knowing what they do."

One of the marks of a true follower of Christ is this spirit of tolerance and forgiveness—to be silent in the midst of abuse, to repay curses with a bless-

ing, to return good for evil. To those who thus follow in the footsteps of the Master comes true greatness, a greatness stamped with the seal of the Priesthood of God.

A letter received by President Grant from Elder Joseph W. McMurrin, of the First Council of Seventies, thus describes the wonderful and impressive scene which closed the conference:

"We have just closed a most wonderful conference. The Spirit of the Lord rested upon all the brethren from the beginning to the end, and all were made to rejoice in the teachings that fell from the lips of the Lord's servants. The climax was reached when President Joseph F. Smith arose to announce the adjournment of conference for six months. He read a few notices, such as are usually given out in the general conference meetings, and, I suppose all thought that when he got through with them, the closing anthem would be rendered and conference would close. After the reading of the notices the President seemed to be suddenly filled with the power of God. He then commenced to bless his Counselors, the Twelve, the presiding Patriarch, presidents of Stakes and of quorums, the leader of the choir, the organist, and the choir, the auxiliary societies, all the people of the Lord, and even the enemies of Israel and those who were specially engaged in vilifying the President himself. It has been my blessed privilege to be associated with the leading brethren of the Church for quite a number of years, both at home and in the mission field. My soul has often been mellowed by the wonderful power of God made manifest through them. There was, however, a grandeur and pathos and power in the appearance and words of President Smith beyond anything I ever witnessed before. The great concourse of people was stirred as such a gathering has seldom if ever been stirred in this dispensation. Thousands of men and women were in tears—Apostles, Presidents, and Bishops, old and young men, women, and children, all alike seemed to be electrified by the majestic power of God operating through the President. It seemed to me that no soul in the house, 'Mormon' or non-'Mormon' could fail to see that God was magnifying His servant in the eyes of all Israel. The experience was one never to be forgotten, and I doubt not will be referred to by those who were present through all future time, so long as they live, as the most impressive thing they ever witnessed. The soul present that could not feel in his heart that Joseph F. Smith is God's anointed servant must indeed have been enveloped in gross darkness."

President Francis M. Lyman refers to the scene as follows:

"Our conference closed last evening, and the closing outburst of benediction and blessing upon our heads by President Joseph F. Smith was such a scene as was never before witnessed in the great Tabernacle. It was one of those unusual and unlooked for occasions, and it made us weep floods of unbidden tears. Every soul within that packed building was thrilled to the center. In ten minutes all were rewarded for the days of attendance and journey to conference."

President Smith's words and blessing will thrill the souls of Latter-day Saints the world around, even as they did those who received them from his immediate presence; and one more testimony will be added to the Saints

that at the head of the Church of Jesus Christ of Latter-day Saints, there is in very deed a prophet of the Lord.

THE ABUSE OF THE GOOD.

A KENTUCKY newspaper gives the following analysis of the product of a bushel of corn:

"The distiller gets four gallons of whisky, which retails at \$16.80. Out of this the farmer gets 25c., the United States Government gets \$4.40 in revenue, the railroad company gets \$1, the manufacturer gets \$4, the drayman gets 15c., the retailer gets \$7, the consumer gets drunk, the wife gets hunger, and the children get rags."

Think of all the energy—the amount of money and labor needed to supply one man with a drink of whisky! The work of the farmer, the merchant, the railroad, the manufacturer, the government officials, the drayman, the shopkeeper—all are for the purpose of supplying a drink of whisky to a person whose appetite for the fiery draught must be appeased. And yet, in the beginning, the bushel of corn was a blessing. Out of it bread could have been made with which to feed many people. It could have been put to many uses which would have strengthened and blessed; but because a good thing was put to an evil use, there followed in its train much misery and sin and suffering.

This little analysis of a bushel of corn brings forth a truth which may be stated in other ways and reinforced by many illustrations, abounding in the laws of God, both those which are revealed through nature and those which come through the inspiration of the Spirit. We would hesitate to say there is one thing that is not good in all the creations of God. Some things may appear useless or even harmful to us, but that is simply because we do not understand their true nature and use. Alcohol is formed by a process of fermentation which may take place naturally in substances containing sugar. Although alcohol has been the means of bringing much misery, degradation, and death into the world, shall we say that alcohol is essentially an evil? Not at all. Alcohol is useful in the arts and sciences. It is only when it is diverted from its proper use that it becomes an evil. Tobacco is a useful plant, "an herb for bruises and all sick cattle, to be used with judgment and skill;" but when man takes into his body the poisonous nicotine which it contains, it becomes a serious evil.

As in the natural world, so in the spiritual, the good may be abused and be turned to condemnation. The Gospel of Jesus Christ is a means of salvation to those who receive it, but those who reject it, are brought under condemnation. A membership in the Church of Christ is a thing to be prized because it is the means by which one may obtain both temporal and eternal salvation; but if this membership is abused, the result will not be a growth in anything good. The Priesthood of God delegated to man is a mighty power for his enlightenment and exaltation; but if that Priesthood is misused, it becomes a curse rather than a blessing. The most wicked of men are oft-times those who have apostatized from the truth. The fall from light to darkness seems to have the effect of turning the good which they know into

the rankest of evil. A traitor is at once the most despicable of men and the most dangerous enemy. The good in him seems to have "fermented," and the product is a substance charged with bitterness and hate.

The fact that evil can grow out of a misuse of the good demonstrates the agency of man. The lower animals, led by the law of instinct, do not, as a rule, subvert the good to evil uses. They have not the power of choice as man has. Man has a knowledge of both good and evil. He is given to see the right and the wrong, and the effects of each. With this knowledge he may choose which he will take. The right of choice is God-given, and it is this which makes him a man, and not a mere animal. The Creator has provided good things for him. He may use these as they were intended to be used, or he may turn them into a channel that will tend to his destruction. He has his agency to choose; but just as sure as he has this right, so sure will he receive the consequences of his choice, if of the right, to life and happiness, if of the wrong, to misery and death.

N. A.

Releases.—Elder George T. Parkinson was honorably released and returned home per s.s. *Republic*, September 22, 1905. The following Elders are honorably released to return home November 3, 1905: Albert B. Carrigan, Liverpool; Norman E. Shorten, London; Lester Bramwell, Manchester; Robert H. Moyes, Scottish; David S. Evans, Sheffield; John O. Mellor, Nottingham. Elder Jedediah M. Grant, Jr., of the Irish conference is honorably released to return home October 27, 1905.

FROM THE MISSION FIELD.

From Burton-on-Trent.—Elder Luther S. Foss writing from Burton-on-Trent reports progress in that part of the Nottingham conference. He tells of a baptism at Loughborough, September 22nd, and one at Burton-on-Trent, on October 13th. The latter city, he says, is the largest brewing center on earth, and he finds beer on tap in every house. One of the ministers, with whom Elder Foss had a very pleasant visit, was very much surprised when he learned what the Latter-day Saints teach regarding the use of beer and other intoxicating drinks.

Baptisms at South Shields.—"After a hard summer's campaign, we (Elders W. M. White, Jr., and W. A. Lincoln) have had the joy of seeing our labors bear fruit. On Tuesday the 17th, we held a baptismal service at the Public Baths, South Shields, at which five honest souls were added unto the Church. There were quite a number of Saints and friends present, and after a very interesting talk from President Adams, Elder William White, Jr., administered the ordinance, after which they were confirmed at the water's edge. A fine feeling and spirit prevailed all through the services. We feel very much encouraged at the prospects for the future here, as there is a fine class of people investigating the Gospel at the present time."

Baptisms at Various Places.—Elder David Andrew reports a baptismal service at Kidderminster, Birmingham conference, October 19, at which three were added to the Church. One baptism was performed at Cambridge October 21, by Elder J. D. Bushnell. October 22 a quiet baptismal service took place at Stokes Bay, London conference, when two souls were added to the fold. Elder Robert Price officiated. Four new members were added to the Nuneaton branch of the Birmingham conference on Sunday, October 22. Elder Thomas C. Peirce officiated. Elder Peirce writes:

“Coventry being our nearest place in which to baptize, we had a round trip of twenty-six miles to drive by brake; however, we had a good time and a fine day, many spectators being with us. We have struggled hard for nine months in this district without seeing any direct fruits of our labors, but during the past month the work here has developed wonderfully. Several more have applied for baptism, and we feel that the Lord has devised this baptismal service as a preliminary to a great work here.”

THE NOTTINGHAM CONFERENCE.

ON Sunday, October 22, 1905, the semi-annual Nottingham conference was held in Cobden Hall, Nottingham. President Heber J. Grant of the European mission, President Aaron Call and fourteen Elders of the conference were in attendance.

The general and local authorities of the Church were presented by the clerk and unanimously sustained. The statistical report for the past seven months was read, showing seven branches, with a total membership of three hundred and fifty eight, and fifteen traveling Elders; 35 baptisms; strangers' houses visited in tracting, 19,675; by invitation, 874; Gospel conversations, 15,294; tracts distributed, 144,147; books distributed, 1,998; meetings held, indoor, 575, outdoor, 206.

President Call welcomed all to the conference and bore testimony to the truth of the work of God. Elders George W. Wright and Ernest L. Ford spoke on the necessity of obedience to the laws of the Gospel.

President Grant spoke on the lives and character of the Latter-day Saint missionaries.

At the afternoon service Elders David A. Taylor and Joseph Perry spoke on the fundamental principles of the Gospel.

President Grant spoke of the many prophecies uttered by the Prophet Joseph Smith which have been literally fulfilled, and bore a strong testimony that he was a true prophet of God.

At the evening service Elders Levi J. Hawkley, George Reed, and Anthon E. Anderson each spoke on Gospel principles.

President Grant occupied the remainder of the time in discoursing upon the signs following the believers, mentioning a number of cases which had come under his personal observation.

During the services we were favored with solos by Sister Gertrude Parker of Leicester, Miss Grace Wetchow, Brother Henry Taylor of Nottingham, and Elder Levi J. Hawkley. The meetings were well attended, and we were blessed with a rich outpouring of the Spirit of God.

On Monday morning President Grant met with the Elders in Priesthood meeting, where he gave much valuable instruction and advice.

LEVI J. HAWKLEY, Clerk of Conference.

THE CHURCH, OR THE ROCK OF REVELATION?

AN EXPLANATION OF MATTHEW 16: 17-18, BY ELDER ALEX. NIBLEY, OF THE NETHERLANDS MISSION.

THERE are several questions in connection with Matthew xvi: 17-18, that give opportunity for thought and study. Latter-day Saints are familiar with the text. Jesus said unto Peter, in the presence of His disciples, that flesh and blood had not revealed it unto him that Jesus was the Son of God, but the Father in heaven had revealed it. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

The Latter-day Saints cannot accept the teachings of the Catholic church on this point, claiming as they do that Peter was the rock on which the Savior promised to build His Church, and this leads to our questions.

First. On which rock was Jesus to build His Church, the rock of revelation as claimed by Latter-day Saints, or Peter, as claimed by our friends the Catholics?

Second. The gates of hell shall not prevail against what, the rock on which the Church was to be built, or the Church itself?

A study of texts bearing on this point convinces me that Christ did not mean the Church when He said, "the gates of hell shall not prevail against it." He knew as well as Paul did that in the last days perilous times must come (II Tim. iii: 1), and that the Church would be prevailed against after His death.

Shortly after our Savior was crucified, John the Revelator was told by an angel to "come up hither" and see things which were to happen in the future. (Rev. iv: 1). Then as the vision of the future was unfolded before him, he beheld a dragon—which was none other than Satan, the devil (Rev xii: 9)—give power unto an institution on earth, "And they worshiped the dragon which gave power unto the beast" (Rev. xiii: 4) to make war against the Saints of God and overcome them. "And it was given unto him to make war with the Saints and to overcome them." (Rev. xiii: 7).

The fulfillment of this prophecy sees the power of darkness overcome the Saints and the gates of hell prevail against the Church, consequently Christ must have meant the "rock" and not the Church when He said it should not be prevailed against.

Catholics claim that Peter was the rock referred to by our Savior when He made this remark; but He could not have meant this, for almost in the same breath He addresses Peter thus, "Get thee behind me, Satan: thou art an offence unto me." (Matt. xvi: 23).

Surely no one will claim that the church was built upon Peter before the death of Christ. His actions immediately before and after our Savior was crucified are poor evidence that such was the case. While Jesus was on trial

before the High Priest Caiaphas, "Peter sat without in the palace," waiting, no doubt, to learn what the outcome of the trial would be. On three occasions he was approached by different parties and accused of being an associate of Jesus. At first he denied it, the second time with an oath, and the third time emphasized his denial by cursing and swearing and added, "I know not the man." (Matt. xxvi: 70-74).

After the death of Christ, and when the disciples began to realize that they were without a leader, Peter—the rock—was the very first to despair, and said to those who were with him, "I go fishing." (John xxi: 3).

Peter afterwards became a mighty Apostle of Jesus Christ, but the power of darkness certainly prevailed against him before the Savior's death, and to fulfill the prophecy of John the Revelator, it had to prevail against the Church after His death.

According to the texts quoted, Peter and the Church were both prevailed against by the gates of hell, but the rock that the Latter-day Saints depend and build on is as firm and safe as ever and the "gates of hell shall not prevail against it."

"PROVE ME, SAITH THE LORD."

BY ELDER J. M. LAURITZEN, IN THE "JUVENILE INSTRUCTOR."

"BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing." (Mal. iii: 10).

During the second year of my missionary labors in Norway, I became acquainted with an aged couple by the name of Olsen, who had but a short time previously joined the Church. They were living in the poor-house, and supported by the town. There were about half-a-dozen families living in this institution, and when they learned that Brother and Sister Olsen had become "Mormons," they united in doing all in their power to heap persecution upon them. They were shunned and isolated, and for a time the Elders were prevented by the police from visiting them. Later we were not so restricted, but had to be very guarded in making our visits, and were not permitted to sing a hymn in the house. Thus these good old people were denied many of the rights and privileges which belong to them, and were sorely persecuted for no other reason than that they had embraced an unpopular faith.

They were praying constantly that the Lord would deliver them from the hands of their enemies. The law of tithing having been taught them, they came to us to know if they were expected to tithe the money which they received from the town for their support. We informed them that they were, agreeing among ourselves that we would return the money to them whenever it was found necessary, for we did not believe that they could exist without it. In view of their circumstances they considered our requirement a supreme test of their faith; but they never wavered. They complied with the law fully and faithfully. They had full confidence in the promise of the Lord. Their happiest moments seemed to be when they came to pay their tithing.

They could not wait till the end of the month, but usually paid their dues weekly.

We were not long in observing that a change was coming over their lives. The sunlight of prosperity was beginning to shine upon them. Brother Olsen was eighty years of age and a cooper by trade, but by reason of failing sight had been unable to get work. Sister Olsen was also very aged, and not very strong, but the Lord was pouring out a blessing upon them, both physically and temporally. Brother Olsen's eyesight, through faith and the administration of the Elders, became stronger, and he was able to work. Sister Olsen had all the carding and spinning she could do, and the Lord blessed her so that she was able to do considerable of that kind of labor. As the weeks passed by their tithing increased with astonishing rapidity.

One Sunday after meeting, Sister Olsen invited us to come and visit them, and to bring our hymn books. We did so, and you may imagine our astonishment to find them no longer in the poor-house, but living in a comfortable home, the property of an aged lady, who by reason of failing health was desirous of having some one near her, and had offered Brother and Sister Olsen the privilege of occupying the greater part of the house for a small monthly rental. For the first time, since becoming acquainted, we sang the songs of Zion in the home of these good people, and that without being molested. We all acknowledged the hand of the Lord in the wonderful change that had been wrought. Looking back we saw the poor-house, persecution, and dependency upon the public. Now there was rejoicing in a private home, personal liberty, and financial independence. The Lord had kept His promise.

A Resemblance.—Jacob Riis, the sociologist, in an address to a working-men's club, praised generosity, says an exchange.

"I see a handful of children here," he said. "May they grow up generous. May none of them grow up into such a man as an old banker whom I know.

"He is a millionaire banker, and he lives in a palace, but his heart is as hard as steel and as cold as ice.

"One of his men completed, the other day, his twenty-fifth year of service. For twenty-five years this honest man had worked for the banker faithfully. He and his chief were both poor at the beginning, but where, in the quarter century, the banker had accumulated millions, the faithful, middle-aged book-keeper has accumulated only a few hundreds. His salary you see was only \$25 a week.

"He didn't think the banker would remember the twenty-fifth anniversary of his engagement, but the old man did. That morning he handed the book-keeper a sealed envelope.

"'George,' he said, 'to-day ends the twenty-fifth year of your work for me, and you have worked steadily and well. In this envelope is a memento of the occasion.'

"The book-keeper opened the envelope, trembling and eager. Within lay his employer's photograph. That was all.

"In the face of a disappointment so bitter the poor fellow could say nothing.

"Well,' asked the banker, 'what do you think of it?'

"It just like you,' said the book-keeper simply."

THE DEAR LITTLE WIFE AT HOME.

The dear little wife at home, John,
 She has ever so much to do,
 Stitches to set and babies to pet,
 And so many steps for you.
 The beautiful household fairy,
 Filling your home with light,
 Whatever you meet to-day, John,
 Go cheerily home to-night.

Although you are worn and weary,
 You needn't be cross or curt,
 There are words like darts to gentle hearts,
 There are looks that wound and hurt.
 With the key in the latch at home, John,
 Drop troubles out of sight;
 To the dear little wife who is waiting,
 Go cheerily home to-night.

What though the temper try you,
 Though the shafts of adverse fate
 May hurtle near and the sky be drear
 And the laggard fortune wait.
 You are passing rich already,
 Let the haunting fears take flight,
 With the faith that wins success, John,
 Go cheerily home to-night.

MARGARET E. SANGSTER.

DIED.

JOLLY.—William Jolly, July 4, 1905, at Winwick, Hunts., aged 79 years. Brother Jolly was a faithful member of the Church.

THOMAS.—Edith, the seven year old daughter of Ezra and Maria Thomas, after an illness of one year, in the city hospital, Birmingham, October 16, 1905.

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